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# NEWS SCENE

## Natives happy with NO vote

by Art Bahych

Inuit in both Quebec and the Canadian Arctic say they're pleased with the result of the October 30 Quebec referendum.

The Inuit "are enormously relieved and happy that Quebecers voted for Canada in yesterday's referendum," said Rosemarie Kuptana, president of the Inuit Tapirisat of Canada.

She noted at a news conference on Parliament Hill on October 31 that the Inuit—in their own referendum—voted overwhelmingly in favour of remaining in Canada.

"We did so in a spirit of unity with Inuit across Canada and we voted for a united Quebec in a united Canada," she said.

On October 26 the Inuit of northern Quebec voted 95 per cent against Quebec sovereignty. In the referendum itself, voters in the Inuit polls in the Ungava riding voted 88 per cent against Quebec independence.

Northern Quebec Inuit leader Zebedeo Nungak said his people are "encouraged" by the No result. "We worked very hard for that result by travelling to all our Nunavik communities and communicating the message to our people," he said.

But Kuptana said the Inuit's feelings of relief are tinged with concern over the future. The narrowness of the No vote poses serious problems for all of Canada, she said. "The fragility of Canadian federalism has been revealed in a dramatic way and with it, the pressing need to address Quebecers' desire for change in the nature of Canadian federalism."

She said a process needs to be found to resolve the "most serious" of our political and constitutional divisions "and we must somehow put an end to these periodic political convulsions."

Nungak said it is now time for the Inuit of northern Quebec to work with the Quebec government and continue developing the region of Nunavik. "It's time to turn the page and get on with governing, and address the long list of economic and social issues that require attention in Nunavik, Quebec and Canada."

Aboriginal MP Elijah Harper also welcomed the No vote in the referendum. The Liberal MP who blocked the Meech Lake Accord in the Manitoba legislature in 1990 said he was relieved by the referendum because of his belief that Abori-

ginal people are better off in Canada.

The James Bay Cree of Quebec were also pleased with the outcome of the vote. On October 24, they had voted almost unanimously to stay in Canada if Quebec chose to secede.

By a vote of 96.3 per cent, almost 5,000 voters representing 77 per cent of the population voted No to having the Quebec government take the James Bay Cree and their territory out of Canada.

"The message is clear, my people have made their choice," said Grand Chief Matthew Coon Come. "We and our territory will not be forcibly included in an independent Quebec."

The Cree No majority was not a 50 per cent plus one vote, which "Mr. Parizeau and Mr. Bouchard say is enough to break up a country," said Coon Come. "We have spoken more clearly than that."

The Quebec government said the Cree referendum "did not count," noted the Native leader. But, he said, "The Cree have spoken: we won't go."

To forcibly separate the Cree from Canada would be unconstitutional, illegal and undemocratic, said Coon Come. "This would be the kidnapping of the James Bay Cree. This would be the hijacking of a whole people and their lands."

Coon Come asserted "This we will not allow the separatists to do."

The Cree leader said he found it "ironic" that the Quebec government said the Natives would be violating international law if they were to resist inclusion in an independent Quebec.

"Here we have a separatist government of a province contemplating an illegal and unconstitutional secession," said Coon Come, pointing out that Quebec's Superior Court had already ruled the PQ's sovereignty bill illegal and unconstitutional.

After the narrow victory of the No forces, Premier Jacques Parizeau indicated that the defeat was due to the "money and ethnic votes." He resigned shortly after making the remarks.

Coon Come welcomed the resignation announcement, saying it will help the Aboriginal peoples of Quebec.



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# Royal Commission says high suicide rate a warning

by John Copley

The Director of Research for the Royal Commission on Aboriginal Peoples says the high suicide rate among Canada's Native population is a sign of disease in Canada and not an indication that something is wrong in Aboriginal communities.

To make her point, Marlene Brant Castellano, said that Aboriginal people are like the canaries miners took down into the mines. When they keeled over, the miner knew the air was very bad.

Castellano made her comments while addressing the Canadian Association for Suicide Prevention at their annual conference held recently in Banff, Alberta.

Castellano is a professor of Native studies at Trent University in Peterborough, Ontario.

A report called *Choosing Life*, recently released by the Commission, says the suicide rate for Aboriginal peoples in all age groups is two to three times higher than it is for non-Native people and up to six times greater for Aboriginal youth.

Castellano said that "there is a blunt and shocking message to Canada in so many suicides: a significant number of Aboriginal people in this country believe they have more reasons to die than to live."

Commenting on her remarks, John Stellingwerff, the Director of the Edmonton Native Healing Centre, says these words should not come as a surprise "after Oka, Davis Inlet, Ipperwash, Gustafsen Lake and many, many other situations brewing across Canada."

He blames much of today's problems on government denial and said that "it appears that the government continues to hope that the so-called 'Indian problem' will eventually disappear by itself." He said the high suicide rate is a symptom of a deeper illness in our society that affects not only Native people, but all Canadians, namely increasing materialism, secularism and individualism."

Stellingwerff's organization, two months away from celebrating their second year of operation in Edmonton, offers self-help support

to urban Natives who feel they are in need of counselling, healing, reconciliation or finding a way to return to their ancestral and family homes.

"I guess you could say we are the bridge between problems and solutions," explained Stellingwerff, who added that his organization applauds leaders like Elijah Harper, the MP for Rupertsland, who has called for Native and non-Native spiritual leaders to meet for a sacred assembly in Ottawa, December 4-7. Stellingwerff said that "unless we all work together and participate in a meaningful way, this unacceptably high suicide rate will not diminish."

Rosalee Tizya, a former Royal Commission coordinator of ur-



ban issues, said much of the stress faced by Native people is because they "have been blamed for their own predicament." She expressed hope when she said that her "culture

was not lost. It never has been." Tizya says it will be a difficult struggle for holistic Native tradition and culture to come to terms with the tumultuous decision-making process that currently dictates change in Canada.



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## NEWS BRIEFS

### Band ordered to pay benefits

A Native band in Nova Scotia discriminated when it refused to pay social assistance benefits to the non-Native spouses of three reserve residents, says a human rights tribunal. The tribunal set up by the Canadian Human Rights Commission found that the Shubenacadie Band and Council had no authority to deny benefits to qualified non-Native residents and ordered the band to make retroactive payments to the three people who were denied benefits. In their complaints Darlene MacNutt, John B. Pictou Jr. and Lolita Knockwood claimed they were discriminated against on the grounds of sex, race and family status. The tribunal also ordered the band to pay damages of \$5,000 to MacNutt, \$1,500 to Lolita Knockwood and \$1,000 to John Pictou Jr.

### Inuit leader Ruth Flowers receives honours

Inuit leader Ruth Flowers was one of six winners of the 1995 Governor General's Awards in Commemoration of the Persons Case. The awards are made annually to people who have made an outstanding contribution toward promoting the equality of women in Canada. Flowers, of Makkovik, Labrador, was the first woman mayor of her community and a founding president of Inuit Women of the Torngats. She was cited for being "deeply committed to achieving positive change in the lives of women" and for giving voice to the "needs and aspirations of the women of the north shore of Labrador." Flowers has sought to protect women victimized by violence, to involve women in economic development and to promote the traditional culture of Inuit women, said the citation.

### Blondin-Andrew calls for tolerance and equality

Aboriginal people are the lowest paid on a national average, said Ethel Blondin-Andrew in support of Bill C-64, the federal government's employment equity legislation. The Secretary of State for Training and Youth told the House on October 16 that those Natives "who make it into the system are still mostly located in the technical and clerical areas." She added, "that is a fact and it has nothing to do with merit." Blondin-Andrew, a Native, said the bill



states that everyone will now have an equal opportunity. She urged opposition MPs to vote for the bill and to "have a more tolerant view of what equality and equity are all about."

### Aboriginal communities awarded as role models

Three Aboriginal communities who received awards by the United Nations were praised in the House of Commons by Liberal backbencher Raymond Bonin. "As recipients of the United Nations award entitled, 'We the Peoples', our three Aboriginal communities were held up as models to others facing hardships," he said. Bonin said the award to the James Bay Cree, the Walpole Island First Nations and the Sanikiluaq Inuit "serves as a testimony to the ability of communities to come together under a common banner to promote positive change in the harshest of circumstances." He also praised the communities for "reinforcing our hope and resolve in bettering the lives of Aboriginal Canadians from coast to coast."

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# Saskatchewan Indians make policing a priority

by John Copley

Saskatchewan Indians have taken positive steps to ensure that they have both a voice and a hand in policing, especially as it relates to First Nations communities.

In their latest move, the Chiefs of the Sturgeon Lake and Wahpeton Dakota First Nations have combined their efforts with those of the Little Red River Reserve, which is home to both the Montreal Lake and Lac La Ronge First Nations. Working in a combined effort with the federal Solicitor General, the provincial Attorney General, the Saskatchewan Federation of Indian Nations (SFIN) and the RCMP, the Sturgeon Lake First Nation has opened an on-reserve police station.

"Several years of productive planning has allowed us to take another positive step to help ensure that First Nations policing will not only meet the needs of our communities, but will be done in a way that is sensitive to our culture," explained Sturgeon Lake First Nation Chief, Earl Ermine.

Chief Ermine is one of many dignitaries on hand at the recent official opening of the new Sturgeon Lake Police sub-station. Other Chiefs participating in the new initiative include Cy Standing, Harry Cook and Roy Bird. Representing federal Solicitor General Herb Gray was Prince-Albert/Churchill River MP, Gordon Kirkby. Deputy Minister Brent Cotter attended the official opening on behalf of provincial Justice Minister Bob Mitchell.

Ken Jamont is one of the key people involved in developing on-reserve policing programs in the province. Working with the Saskatchewan Federation of Indian Nations, Jamont is currently involved in the negotiations of 14 different agreements that he hopes will soon be implemented in various regions of the province.

"The first policing agreement came about in 1994 with Little Pine Poundmaker," explained there will be more; the program appears to be quite popular and it is quite successful."



Some of the other First Nations groups that either already have, or soon will have policing agreements, include Touchwood Agency, Waterhen Reserve, Flying Dust Reserve, English River, Canoe River, Buffalo River, Hatchet Lake and the Muskoday First Nation. In the near future, added Jamont, it is hoped that one of Saskatchewan's largest First Nations members, the Peter Ballantyne Band, will take part in the program.

Sturgeon Lake Elder, Harold Kingfisher, said he thinks the new policing agreement "is working very well. It has quickly become a respected part of our community." He says the role the Elders play in the new community-based program is also vital. The Elders have been included in the program and will work with police services to ensure that issues sensitive to the culture of the community are handled with care and respect.

"This police service is a significant step forward," said Chief Ermine. "With the guidance of our police management board and the assistance of our Elders, these First Nation officers will provide policing services that meet the needs of our communities and are sensitive to our culture."

The new police service will start with a three-man force and will be known as the RCMP-First

of Directors made up of members of the four participating First Nations groups. Funding will be a joint venture with costs absorbed by both federal and provincial governments.



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## Commission to help improve community relations

Aboriginal leaders feel that more has to be done to address past and present incidents that have caused mistrust between the First Nations people and regional municipalities like Sioux Lookout, Dryden, Red Lake, Kenora, Thunder Bay, and Winnipeg. A call for the establishment of an Independent Commission arose out of a recent meeting called by Chief Jeremiah McKay of the Kasabonika First Nation with representatives of local First Nation organizations. The Commission will be an entity where First Nations people can bring their concerns forward and receive support and/or advocacy assistance.

Also, Aboriginal leaders want to initiate an inquiry into the mistrusts of the past—e.g. racism, unexplained deaths, missing people, harassment—as well as ongoing issues involving the street people and alcoholism.

Leaders like Chief Jeremiah McKay say there is still a long way to go to improve local and regional relations. Chief McKay said, "as an example, some of my people have experienced and have encountered difficulties with law enforcement authorities. There should be no room for any mistrust or misunderstanding. We need to work at promoting better relations. We need to further understand and accept each other."

Even though many citizens have worked hard to improve intercultural relations, Aboriginal leaders say more trust and understanding still needs to develop between the Aboriginal people and the businesses and service sector within all municipalities. Relations need to be strengthened with social services, municipal governments, police and justice systems, medical and health services, school boards, businesses and others.

For example, Sioux Lookout has experienced a significant increase in the number of Aboriginal people both living in and visiting the town. This influx has contributed positively to diversifying the economic growth of the region. In fact, First Nation organizations based in Sioux Lookout are major employers over and above other industries. Other municipalities have similar experiences.

The opposite of the positive growth is also very real. And that is, the influx of Aboriginal people to urban centres has caused increased mistrust and tension. The various sectors of any community and the First Nations must make every effort to reflect the cultural make-up of the community. Northern Nishnawbe Education Council Director, Frank Beatty, believes the Aboriginal people need to be in positions of influence in these towns and cities. Beatty stated, "To properly nurture the change in these communities, our people need to be more proactive. We must have our people influence change at the school boards and at the local government level."

Further, Beatty stated "We have a high number of students who move from their communities to urban centres within the region. They have to adapt to the non-Native ways—new teachers and schools, new family settings, and a different community. Some students feel isolated and stereotyped in their new environment. We must plan

for a better future for these students, and generally speaking, for everyone."



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## ON THE SCENE

### Veterans Memorial Scholarship Fund created

The federal government has announced the creation of an Aboriginal Veterans Memorial Scholarship Fund. "By investing in the future of Aboriginal people in Canada through education, we recognize and pay tribute to the significant contribution of Aboriginal veterans," said Indian Affairs Minister Ron Irwin. The fund will be open to all Aboriginal people including Status and non-Status Indians, Treaty Indians, Metis and Inuit. An Aboriginal organization will manage the fund. The details, such as eligibility criteria, specific scholarships available and administration of the fund are to be announced later.

### Natives must be included in changes to Canada

Aboriginal people must be included in any changes to Canada in the wake of the Quebec referendum, said Native MP Jack Anawak. He noted in the House of Commons that Northerners supported the No forces at the unity rally in Montreal. Among them were the Cree, the Inuit and the Montagnais, he pointed out. Speaking in Inuktitut, the Liberal MP for Nunatsiag urged Canadians "to acknowledge that the Aboriginal people delivered when called on to support the country." He added, "We can and must be included in the changes that need to be made."

### Federal representative appointed for Peigan Nation/Oldman River Dam discussions

Tim Christian, QC, has been appointed the federal representative responsible for pursuing discussions among the Peigan Nation, Canada and Alberta on outstanding issues related to the Oldman River Dam and the 1992 Federal Environmental Assessment Review Panel Recommendations (FEARO) on the Oldman River Dam.

Christian is a professor and Dean of the Faculty of Law at the University of Alberta. A graduate Magna Cum Laude from the University of Alberta, with a Masters of Law from the University of Cambridge, his teaching and research interests lie in the area of administrative law, civil liberties, civil litigation, constitutional law and labour law. He has also taught Canadian constitutional and human rights law at the University of Niigata in Japan. Dean Christian has been a leading mediator and arbitrator involved in many labour relations disputes in Alberta.

### Native Elders invested into the Order of Canada

An Inuit fisherman and a Manitoba elder are among 53 Canadians invested into the Order of Canada by Governor General Romeo LeBlanc. Etuangat Aksayook of Pangnirtung, NWT, is "a living link with the past," said the award citation for the November 16 ceremony. His experiences as a whaler and with the old ways of hunting and fishing has been "invaluable" to his people and "to all who wish to understand the Inuit culture," it stated.

The citation also said Aksayook's knowledge of weather, ocean, land and ice conditions and his skills in living on the land "have helped the Inuit survive during a period of rapid and tumultuous change." Angus Merrick, C.M., a deceased elder from Portage La Prairie, Man., was cited for a life that has been an example of integrity and dignity for the Dakota and Ojibway people. "Merrick served for many years as Court Communicator and was a 'valued' advisor during the Aboriginal Justice Inquiry, the citation stated. "A spiritually gifted leader, he has always encouraged his people to maintain their traditional ways while promoting improved child and health care and understanding between the Native and non-Native communities," said the citation.



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Canada

## Native Teacher's Science Camp

The Native Teacher's Science camp was launched this month in Toronto.

The purpose of the Science Camp is to provide the opportunity for professionals involved in education to network and engage in meaningful discussion on culturally relevant science curriculum delivery to Aboriginal students. The Science Camp will enable teachers to further influence students in positive ways and encourage interest in the sciences. This Science Camp will offer teachers hands-on activities in science and the opportunity to network with various resource people. To this end the Mission Statement of the Science Camp is:

*To foster an enthusiasm for science and engineering among Aboriginal youth by reaching out to those individuals that influence the students, the teachers.*

*To provide an arena for Native educators to share their experiences, difficulties, and interest in the areas of science and engineering and to provide them with useful ideas and resources upon which to build a framework of science curriculum.*

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# Thousands expected to attend Sacred Assembly

by Art Babych

Thousands of Canadian religious, political and Native leaders are expected to attend a four-day conference in Hull, Quebec, next month in search of "spiritual healing and reconciliation."

The Sacred Assembly follows a summer of clashes between police and Native groups in several parts of the country. Groups of Native dissidents set up several blockades in support of Aboriginal land claims. During one such standoff—at Ipperwash Provincial Park in Ontario—a Native protester was killed by police in what provincial police said was self defence.

Wally McKay, a conference co-ordinator, said

the Sacred Assembly will be held at the Palais des Congres in Hull, across the Ottawa River from the nation's capital. It can accommodate 3,000 people in plenary sessions with an overflow crowd of another 1,000, he said.

The assembly was organized by Aboriginal Member of Parliament, Elijah Harper, in response to what the Manitoba Liberal said was growing frustration and violence in First Nations communities.

"What we hope to do through this Sacred Assembly is to begin the process of restoring a common spiritual foundation for Aboriginal justice in this country," said Harper.

But the assembly will bring together churches, organizations, political leaders and individuals who hold widely differing views on Aboriginal justice issues.

Among the Native leaders expected to attend is Ovide Mercredi, chief of the Assembly of First Nations. He has complained that the federal government is ignoring the AFN by negotiating Aboriginal self-government on a regional basis. It's expected three other national Native organizations will also be represented at the assembly.

Prime Minister Jean Chretien, who has been invited to make a statement at the end of the conference, is not likely to make any major comment on Aboriginal issues. The government is still awaiting the report of its four-year-old Royal Commission on Aboriginal Peoples—which already has cost an estimated \$43 million.

A plenary session is planned for the assembly on "the apologies made by various churches in recent years along with a common litany of harms and wrongs done to Aboriginal peoples," states the conference agenda.

Native leaders have often criticized the Catho-

lic Church and other major denominations for abuses at the former Indian residential schools at the turn of the century. The schools, since closed, were operated by several of the churches. The Catholic bishops of Canada have argued that the schools were a national responsibility and noted the federal government has yet to take responsibility for its policy to assimilate Natives into white society.

"Residential schools were manifestations of the wider problem of how government and the rest of Canadian society related and still relate to Native peoples," the bishops told the Royal Commission on Aboriginal Peoples.

While virtually all of the major churches have apologized for abuses, Native leaders such as Mercredi believe apologies are not enough and want financial compensation.

But assembly organizers say the prime purpose of the Sacred Assembly is to "restore a common spiritual foundation."

Such a foundation, they say, will serve as a basis for dealing with Aboriginal justice issues including land rights and self-government, responding to "crisis" situations and developing a "healing process for reconciliation."



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# AUPE wants better deal for Native firefighters

by John Copley

Every summer the province's northern regions rage with a host of annual forest fires that seem to have worsened over the past few years. Similar havoc plays out its rage in forest regions across the country, but most of the damage occurs in the heavily forested regions of the prairie and other western provinces. And among the thousands who turn out to battle these often dangerous weather-ignited conflagrations, are Alberta's Native people.

"It's almost a tradition," explains Alberta Union of Provincial Employees (AUPE) spokesman, Tim Collins. "Unfortunately, it has also been a tradition to keep the pay at a minimum, regardless of experience or individual abilities."

More pay and better working conditions, says Collins, are the top agenda items for AUPE's latest "positive action plan designed to address the problems faced by Aboriginal firefighters." Collins says he hopes to get a "better deal for about 5,000 Indian and Metis firefighters that put their time, their experience and their lives on the line every time they suit up for work."

This winter, Collins and counterpart Laurent Roy, will head up a team that will be recruiting for an Aboriginal unit in the Alberta Union of Provincial Employees. Roy is the former chairperson on the mayor's Native Liaison Committee and has long been an active advocate for Alberta's Native population.

AUPE president, Carol Anne Dean, said the province has been taking advantage of its firefighters long enough. She said Alberta "has been keeping down the cost of fighting forest fires at the expense of the Aboriginal workers who make up" the biggest portion of the firefighters in Alberta.

Dean said that "in return for providing a critically needed service, they are rewarded with very low pay, no job security, no pensions and



very few other benefits. They often endure some of the worst conditions imaginable. It's time for some positive action."

Collins says that the main issue is parity in paychecks. "Even when our workers travel into B.C. or Saskatchewan to fight fires they take their low pay with them," he said in a recent interview. "They work side by side with union workers but they do so knowing that their aver-

age pay is about 50 percent less than the other guy," he remarked, saying that "the working conditions are the same for everyone, but everyone does not receive equal compensation."

Working conditions is another area of concern for AUPE. Collins says that "an immediate improvement in living conditions is badly needed. Currently there is a lack of, or even a complete absence of, basic hygiene facilities including toilets and shower facilities. Working conditions are tough for everyone. No one is complaining about that. But there must be parity in pay and we must secure working conditions that give firefighters a sense of security and comfort when they're on the job."

AUPE representatives and the Aboriginal Forest Firefighters liaison team will get together soon to begin initiating arrangements that will establish a union local representing Native firefighters. The union local will be responsible for negotiating its own priorities and principles and will set a tone that lends respect to the traditions of the Aboriginal community.

Alberta's firefighters currently receive a starting wage of \$7.10 per hour with experienced workers making as much as \$11.50. In comparison, B.C. workers start around \$12.50.

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# Indifference: a major hurdle to Aboriginal Tourism

A condescending attitude towards Native communities by Canada's newly created Canadian Tourism Commission is being cited as the major hurdle for Natives in developing their Aboriginal tourism industry.

Barry Parker, president of the Canadian National Aboriginal Tourism Association, in an address at North America's first ever Aboriginal Tourism Convention held in Calgary told the 540 delegates that they "must never, never forget that the major stakeholders in Aboriginal tourism are Aboriginal people, their cultures and their environment. These must never be put at risk."

Parker reminded delegates that government and industry are starting to initiate many programs and services dealing with tourism and "that they are not a major stakeholder at this time and they risk to lose little if they fail. We must strive to ensure that their (government and industry) agendas are born from our aspirations and that we work in harmony and partnership."

Most delegates say that the new partnership with the newly created Canadian Tourism Commission is a farce.

The Ontario delegate caucus brought a resolution to the convention floor demanding Hon. John Manley have an immediate review of the mandate and function of the CTC's Aboriginal tourism department and its process of awarding

contracts.

Randy Way, of First Nations Communications in Ottawa, claims that the current treatment of Aboriginals by the CTC is shameful and condescending.

"We have become painfully aware of the inadequate processes the Canadian Tourism Commission has in place to deal with project proposals from Aboriginal companies," claims Way. "Aboriginals are simply not being taken seriously by the CTC," Way claims.

The Canadian Tourism Commission was announced by the Prime Minister as a partnership between government and industry in promoting tourism.

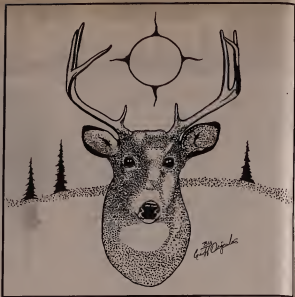
"Our people are being made to feel that they are being dealt with today by the CTC in the same way we were told what to do by Indian Affairs over 20 years ago," says CNATA chairman Leo Jacobs.

Jacobs, a member of the Bigstone Cree Nation of Alberta, is president of the Canadian Institute for Native Training and Development located in Montreal.

Convention delegates also questioned the motives of the Calgary Convention & Visitor Bureau publications that show Nature pow wow dancers on the front covers, but are void inside of any Aboriginal tourism events or destinations.

The Alberta delegate caucus plans to ask premier Ralph Klein for an Aboriginal representative to be appointed to the board of the newly created Alberta Tourism Partnership.

Edmund A. Oliverio, president of the Aboriginal Tourism Authority (organizers of the four-day convention and trade show), said that the Calgary Stampede & Exhibition was not interested in attending or assisting the international gathering. "Our southern Alberta Native delegates are somewhat puzzled and hurt by the Calgary Stampede's lack of interest. There will certainly be some pointed questions to Stampede official when it's time to talk Native village."



Oliverio says that he has been appalled at the treatment the convention organizers have received from the Canadian Tourism Commission.

"When the convention can attract delegates from Australia, New Zealand, Japan, Germany and throughout Canada, its territories and from the United States, as well as attracting the chief commissioner and the premier of our northern territories, I can't understand the lack of interest displayed by some of our government and industry association officials," adds Oliverio.

"Aboriginal tourism has the potential to generate over \$1.6 billion in Canada's travel trade and that will employ over 18,000 Aboriginals by the year 2000 in over 6,400 Aboriginal-owned companies across Canada.

"Our tourism industry will have to understand that by the year 2000, one third of Canada's land mass will return to Aboriginal control along with between \$6 to \$15 billion in land claim settlements. That's the clout the Aboriginal tourism industry will have to position themselves into the driver's seat to move those who stand in their way to the rear of the bus," added CNATA president Barry Parker.

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Before intervening in a domestic dispute, consider your own safety. The police are better equipped to deal with this type of volatile situation. Before reporting spousal abuse, consider the safety of the victim. If you think the abusive spouse may become more violent after being reported, ensure the victim is in a safe place. Encourage the victim to talk to a counsellor, lawyer or a shelter.

Reporting abuse of a child is a legal responsibility.

Talk to people in your community about family violence prevention. Ask your community organization or church to become involved in educating people about family violence issues.

Teach your children to handle conflict and anger without violence.



quickly. If you can, make an arrangement with a friend or neighbour or women's shelter to provide a safe place for you or your children in an emergency.

- Care for yourself.

Be kind to yourself as you cope. Remember, you don't deserve to be abused. You are not responsible for another person's abusive behaviour.

- Ask for help.

Whether you are staying in the relationship or attempting to make it on your own, you need help. Don't be afraid to ask.

If you or someone else report the crime to the police, and if there is enough evidence, the police will take charge of the legal process. Your evidence in court will be a big help.

- Encourage your partner to get counseling.

- Encourage your partner to get counseling.

Whether or not you have been through a court process, encourage your partner to get counseling.

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## Saskatoon Safe House to open

Saskatoon Interval House has just completed a unique housing project which officially opened in late October. A twelve unit apartment has been constructed for women and children who have left abusive relationships. The facility provides these families with the opportunity to live safely and comfortably in an environment designed to empower and provide them with opportunities for growth and development.

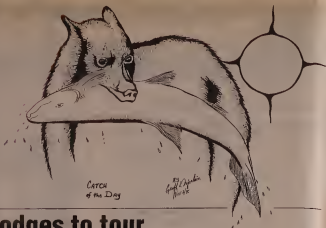
Adelle House is low income housing. Tenants are encouraged to work together to develop a community of mutual support and safety. Saskatoon Interval House employs a worker at Adelle House who facilitates programming and assists residents as they work together in building this community.

Operating funds have been made available through Saskatchewan Municipal Housing and the Central Mortgage and Housing Corporation. The board at Interval House has worked closely with the Saskatchewan Municipal Government's Housing Division and the Saskatoon Housing Authority to make this project operational.

Adelle House is located near schools and other services. It has one, two and three bedroom units, decorated in soft colours, each with large windows. One suite is designed for persons with disabilities. The hallways have windows overlooking a courtyard which will be developed as a

children's play area. Each floor has a laundry facility and there is a meeting room on the main floor. The design is unique.

An Adelle House committee is being established which will include representatives from a number of community organizations interested in the issue of safe housing. The committee will review referrals to the House and report to the Interval House Board.



## Wellness Lodges to tour Aboriginal communities

Two travelling Wellness Lodges, educational exhibits designed inside a trapper's tent, are the focal point of a new federal government Aboriginal Wellness Campaign aimed at Canada's First Nations, Inuit and Metis peoples.

From November to December, these exhibits, which integrate local health resources and Aboriginal participation in the delivery of health messages, will travel to ten Aboriginal communities across Canada. The exhibit, which has been designed to adapt to the cultural differences among the three Aboriginal groups, was launched in Squamish B.C. and travelled to Saskatchewan, Ontario and Quebec earlier this month. On November 17-18 the exhibit will be in Saddle Lake, Alberta and on November 24-25 it will be held simultaneously in Thompson, Manitoba and Inuvik, NWT. On December 1 it will be fea-

tured in Whitehorse, YT and Kuujuaq, Nunavut.

The campaign will include ads which emphasize the health effects of smoking, alcohol and substance abuse. The ads, which feature Aboriginal children, adolescents and an expectant mother, are appearing in Aboriginal newspapers and magazines across Canada.

In announcing the exhibit, Federal Health Minister Diane Marleau emphasized the government's commitment to help Aboriginal Canadians improve their own health through reduced use of tobacco, alcohol, drugs and other harmful substances, by bringing culturally sensitive health messages into Aboriginal communities with the help of Aboriginal representatives from First Nations, Inuit and Metis groups. The campaign will involve Aboriginal participation in the

Continued on Page 18



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# Hope Haven: providing shelter in a storm

by John Copley

"We believe all people have a right to be treated with dignity, respect and compassion in a non-judgmental and supportive manner, empowering all to make positive changes in their life-styles."

"Family violence is everybody's problem," says Hope Haven Women's Shelter Director, Jocelyn Stroebel. Speaking from the centre she runs in Lac La Biche, Alberta, Stroebel explained that because society recognizes and is forced to deal with family violence, "it is an issue that involves us all." She also thinks that's the reason help is available and says that without "the compassion of society, there would literally be no hope and no programs" for battered women and children.

The Hope Haven Women's Shelter was officially opened in 1991, and though many of the founding members and volunteers have gone on to other challenges, support remains strong for the provincially-funded organization.

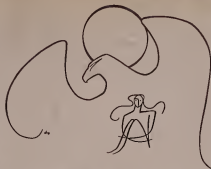
"We've served over 500 clients through our residential, non-residential and outreach programs," explained Stroebel who said that 1995 has seen "an increase in use of the 8-bed shelter where women come to stay for a seven day period, and longer if necessary."

Stroebel says the increase in calls and services provided by the Hope Haven centre is not necessarily indicative of increased violence in our society. She said the increase "is due mainly to increased awareness. Many people are becoming aware of our existence and are calling for information on the programs we offer." An average of 1,500 phone calls per year have come from area residents wanting to know more about the program and the services they offer. In 1992/93 just under 400 calls were reported.

Hope Haven is funded through Alberta Social Services and receives about \$187,000 per year for operating the shelter.

"We are very happy to be recognized as a viable and vital service," said Stroebel, talking about the funds she receives from government. "But without the help of our volunteers, and staff that work for lower wages than the larger and more recognized mainstream organizations, we'd never be able to cope."

Like most service organizations, Stroebel says Hope Haven "depends heavily on its core of volunteers and the help it receives from the community at large." And she says that help on



the increase. "The community is great," nodded Stroebel, "and I hope I can take this opportunity to thank each and every person who has given their time, their money and their energies to help make this shelter and its programs the success it is." Hope Haven also goes the extra mile to make sure there's enough room when needed.

"We're really only funded for five of our eight beds," admits the centre's CEO, who adds that "the extras are just in case. Sometimes we have more need than other times but on an average for 1995 we saw about 61 per cent of the bed space being used on a daily basis." This figure is up from 1992/93 when only 35 per cent occupancy was reported. "Again," Stroebel explained, "I think these figures are representative of added awareness in the community."

Serving a radius of about 50 kilometres, Hope Haven provides services to various Native communities including Caslan, Heart Lake, Buffalo Lake, Kikino, Beaver Lake and Eleanor Lake.

The organization is also involved in outreach work and receives some additional funding through Alberta Mental Health to meet the needs of this growing program.

"The outreach program," explains Stroebel, "was originally designed as a follow-up program but has expanded its mandate because many of the people who contact us do not need to come to the shelter." Examples of this, she said, "can be seen in areas that include after-abuse healing, addictions control, learning parenting skills and developing self-esteem."

Help, says Stroebel, is just a phone call away for people in their working area and "transportation can be provided should the need arise." Hope

Haven's administration line is (403) 623-3104. The crisis phone number is (403) 623-3100.

Both the centre and its outreach program offer emotional support for children affected by abusive situations.

"Children," says Stroebel, "are probably the ones who suffer the most damage through family violence." Even if the child is not abused, she says, "they can suffer emotional stress which can often leave permanent scars" when they see their mothers being yelled at or beaten up.

"These effects can be long lasting and can have a direct bearing on how a child perceives life, how a child treats others and how a child relates to and handles daily stress."

According to Stroebel, education is one of the best ways to get the message across. She says it's also the key to eliminating family violence. She maintains that by "educating ourselves on the issues pertaining to family violence and by changing our beliefs and attitudes we will become less tolerant of violence as it exists around us today."

Jocelyn Stroebel says that women don't have to wait for physical abuse to take place before calling Hope Haven. "If you feel that violence is inevitable, if you fear for your well-being or if the well-being of your children is jeopardized, call us. We'll be there for you."

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## Healing with the Medicine Wheel

As we had discussed, we are all part of the Medicine Wheel. Each and everyone of us has to decide where we want to be in the circle. To lead a balanced life, we want to be in the centre. When we are out of balance with ourselves, we lose the meaning of life as it was meant to be.

Two aspects of the Wheel are the Yellow Man and the Black Man. The Yellow Man deals with our feelings which we have to look at openly and honestly if we are to lead balanced, complete lives.

We must accept our feelings and own them, regardless of the emotions they may make us feel. They are a part of us, and we have to learn

to forgive ourselves for mistakes made in the past so that we can go on with today and look forward to tomorrow. We have to acknowledge and express the feelings that are attached to a problem or issue and ask ourselves how it affects us, how it affects others, what our feelings make us feel like doing, and what other's feelings make them feel like doing. The key to people facing their feelings is facing themselves. You not only need to accept your own insecurities and weaknesses along with your strengths, but also you need to understand that not being perfect is part of being human?

The Black Man deals with our thinking. We must look at both sides of reason. We must look at our feelings and claim them to help us identify who we are. We have to accept our feelings and love and trust our feelings, regardless of how they may differ from another person's. We need to identify and decide on something positive that needs to happen next so we can change what happened before. We need to decide what needs to take place next, what plan of action we will use to assist the change, and when will the action take place. Most people won't take a calculated risk at this point, but they have to realize if they learn to love and trust their feelings, they will make logical reasons that are safe.

The next stage of the Wheel is the White Man which stands for wisdom. We need to move on in our lives and begin the process of hearing ourselves. As we people need to learn from our mistakes and trust our feelings. We have to learn to let our feelings take control then think of a logical answer. We have to begin to use "could" rather than "should" in our thinking; for instance I *could* do that, I *could* try. This gives you a choice. "Should" does not exist; i.e. *Should* I do that, *Should* I try. It gives you doubt.

In relationships, women and men are conditioned to abuse. They find the abusive relationships because they know how to react. It is their safety zone and they need to feel in control. When they are in non-abusive relationships, they have to talk about their problems with their partners and if they are not used to this they become fearful because they don't know how to react. They may sabotage the relationship to gain a sense of control.

Women and men allow abuse to happen. They are fear driven. They have to look at what they are afraid of. They have to ask themselves what they are capable of doing if they react. We do not live in a black and white world. We don't own

anybody but ourselves. We need to take care of "me" in order to take care of others. We need to gain the wisdom from our past mistakes and move on. We need to look at our "safety zone" and decide what positive aspects it brings to us and look at the negative aspects it brings to us.

We need to look at today, and the positive changes we can make for tomorrow. Most importantly, we need to look deep into ourselves and look at what needs to be changed, as painful and difficult as that change may be. We have to look at the people around us and decide on how the change will affect their lives.

The Yellow Man, Black Man and White Man are joined by the Red Man who deals with seeing to make a complete Medicine Wheel.

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## Hope for First Nations youth

by Art Babych

A new Youth Service Canada project designed to help break the "cycle of dependency" for about 240 unemployed Native youth on reserves was announced on October 16.

Assembly of First Nations Chief Ovide Mercredi and Human Resources Minister Lloyd Axworthy announced the \$2.3 million project as a new conference on Parliament Hill.

Through the agreement, "we are providing Native young people with important pathways to make their way in the world and to become leaders of their communities," said Mercredi. Axworthy said the Aboriginal youth will come away from the projects with more than just a

Continued on Page 32

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# Canadian Author, Gwen Randall-Young

by John Copley

Gwen Randall-Young is a chartered psychologist. She's also an accomplished writer, public speaker, lecturer and humanitarian who applies her profession in a way that helps others overcome their pressures and their problems. She helps people overcome their problems by reinforcing the positives from their childhood, and then focussing them on their current situation. She writes columns, books and poetry that are filled with interesting information and practical philosophies, all geared to helping people create a good outlook on life. She encourages and promotes values that include close family ties, good education, equality, peace-of-mind, harmony, self-awareness, self-confidence and self-healing.

Through her writing style and her teaching philosophy, Randall-Young helps her readers and her private clients attain a better understanding of themselves and their surroundings. Her unique method of relaxing and reassuring her audience comes from her straightforward approach that assists inner peace and a sense of being in tune with oneself.

Her words are designed to heal and her practical approach to overcoming life's daily problems make her goals easy to understand and appreciate. The author of a weekly newspaper column, "Psychology for Living", (Strathcona County This Week) Gwen Randall-Young gives advice on a variety of subjects that focus on both the individual and the family unit as well as the community at large. From the five basic principles she says all kids need to learn, to her explanation of human divinity and her advice on resolving disagreements, Randall-Young serves as an inspiration and a guide to anyone encountering what seems to be an impossible problem. She expresses a need for fairness and understanding and a willingness to

learn. She advocates equality, open and honest relationships, rules for kids, picnics in the park and a good night's sleep.

Gwen Randall-Young's most recent accomplishment came with her release of not one, but two, books. The first, *Echoes Through Time*, is written in both English and Chinese and is a message of healing for men. Superbly written, *Echoes Through Time* is reminiscent of an ancient warrior's ode to life, written diary style. Awakened memories and whispering spirits unfold in this mystical book of legend and leaves the reader looking in the mirror as he faces a new dawn, a new awareness and a new outlook on life.

*Dancing Soul* is the second of the two books just published by Randall-Young. This thought-provoking book presents a series of practical and poetic messages, each with a goal aimed at helping the reader develop an acute sense of consciousness. Randall-Young says that if mankind turns its consciousness towards truth and compassion, a positive path naturally unfolds. She writes: "If we stubbornly resist, then we choose a life of struggle, pain and darkness. Gradually, like a plant, we wither away, and others can virtually see the life draining out of us, regardless of our age. If, on the other hand, we choose the light, we remain radiant and alive at every stage of life. We all know people who are choosing darkness, and people who are choosing light."

Randall-Young has lectured extensively and has appeared on numerous radio and television shows. She's hosted many seminars on a variety of topics and was invited to participate as a speaker at the 3rd World Congress of Medical Acupuncture and Natural Medicine (1995). For more information on Gwen Randall-Young's books or her advice column, or if you'd like to have Gwen Randall-Young as a guest speaker or just talk to her about life, contact her office at (403) 464-8533, or visit her Sherwood Park Clinic at 92 Athabasca Avenue.

## ID LIKE TO WRITE A POEM SOMEDAY

BY EUGENE DEMAS

ID LIKE TO WRITE A POEM, SOMEDAY,

A POEM FOR OUR ANCESTORS, WHOM I CAN HEAR  
IN THE SOFTLY RUSTLING WINDS,  
IN THE PEACEFUL FLOWING STREAMS,  
IN THE OLD SONGS THEY PASSED ON TO US.

ID LIKE TO WRITE A POEM, SOMEDAY,

A POEM FOR OUR ANCESTORS, WHOM I CAN SEE,  
IN THE LAUGHING BRIGHT EYES OF A CHILD,  
IN THE BEAUTY OF A SOARING EAGLE,  
IN THE POWER OF A BUFFALO BULL.

ID LIKE TO WRITE A POEM, SOMEDAY,

A POEM FOR OUR ANCESTORS, WHOM I CAN FEEL,  
IN THE FREING MIST OF THE SWEAT-LODGE,  
IN THE LIVING BREATH OF THE SACRED PIPE,  
IN THE MYSTERY, WHICH IS LIFE.



Native Spirituality by 1994



## CALGARY NATIVE WOMEN'S SHELTER SOCIETY

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### ~ WHO WE ARE

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### ~ WHAT WE OFFER

We offer a holistic approach to healing that includes traditional Native spirituality concepts and ceremonies, and emphasizes the role of Elders in the development.

### ~ OTHER SERVICES

Outreach services are available to women who do not reside in the shelter. Support groups are run on a weekly basis. Future plans include a program for Native men. It is our belief that community healing is enhanced by involving the whole family in the counselling process.

### ~ HOW WE GOT STARTED

A group of concerned individuals began to meet in the autumn of 1990. They were of Native and non-Native descent and all had observed first hand the fact that existing shelters for battered women failed to meet the needs of Native women and their children.

### ~ FUNDING SOURCES

We are presently funded by Alberta Family and Social Services, United Way of Calgary, Family and Community Support Services, and private donations.

### ~ WHERE TO FIND US

We are located in the City of Calgary at a confidential address. Our mailing address is:

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Gwen Randall-Young is a psychotherapist who bridges the worlds of self and spirit, bodymind and soul. An inspiring and dynamic speaker, she has presented seminars on a variety of topics including *Soul Healing* at the 3rd World Congress of Medical Acupuncture and Natural Medicine (1995). She is also a popular columnist for the newspaper "Strathcona County This Week". Her weekly column entitled "Psychology for Living" will also be appearing in other newspapers throughout Canada and the U.S. Her unique way of healing, her art of encouraging others to blossom into the wholeness and uniqueness of their being, continues to dramatically change the lives of many.

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Six North Battleford Youth Centre residents and two staff members were part of a developmental camp at the Poundmaker Cree Nation in June and July of this year. This is the third year the camp has been held. These camps are being called successes by youth and staff participants, and members of the Poundmaker Cree Nation.

"I think they do the kids a lot of good. They learn to slow down. They get involved in the community and get in touch with their heritage," said Paul Tootoosis of the Poundmaker Cree Nation.

The camp was started when two Centre staff approached representatives from the Poundmaker Cree Nation with the idea. It was hoped that such a project would act to reconnect youth who are in the system back to the community.

The camp's goal is to build the self-esteem of youth participants who are part of a work placement process while at the camp.

It is also meant to show that troubled youth can function well in communities if they are given a structured environment. It's hoped that the program will encourage communities to take a lead role in supporting these youth as they move back into communities.

While at the camp, youth and staff lived in tents on the new Cutknife Hill site. The site was chosen because of its central location on the reserve—close to the band office, work areas, and water. The campers also had the use of a local gym and showers.

Youth Centre staff member Randy Bird was impressed with the level of support the camp received from the community. He said that the boys were easily accepted and everywhere they went people would wave or acknowledge them.

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He said there seemed to be a willingness to provide them with cultural and spiritual support and information.

This year two staff members from the Poundmaker Band Office assisted with finding work placements for the youths. These jobs varied from working at a store, to assisting elders with yard maintenance. The council staff were placed in charge of all work placements for residents. Overall, the youths helped out wherever and whenever they could.

"I've learned to work independently and how to get off my butt and work with whoever," a youth participant said of the camp.

The social activities at the camp were as important for the youth as the job experience.

The program enabled these youth to interact with the Poundmaker community. Elders came to the camp in the evenings to have hot chocolate and to share their views on life. They exposed the young campers to Aboriginal culture and values.

"A lot of people from Poundmaker got involved with the camp this summer. We appreciate having that camp because the kids do community service and that helps our reserve," Tootoosis said.

The camp presented youth with many chances to interact with community and visitors. This year campers were able to be part of the Indigenous Summer Games, and, later on, the Poundmaker Pow-Wow.

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# Protecting Mother Earth



## United Nations honour Walpole Island

The Walpole Island First Nation community was recently granted a special award from the Friends of the United Nations, an international citizens' initiative celebrating the 50th anniversary of the United Nations. Walpole Island, which is located at the mouth of the St. Clair River and some 34 kilometres south of Sarnia, Ontario, is one of 50 communities in the world selected by an International Advisory Panel. The award ceremony was held on September 24th in New York City as part of a three day conference and awards gathering. The Walpole community shared their experiences, challenges and successes with others through presentations, workshops and informal meetings.

This award was in recognition of an exemplary record in Environmental Research and Sustainable Development Advocacy. In particular, the Friends of the United Nations was influenced by the provincial leadership role which this community has taken in combining traditional and non-traditional environmental knowledge as the basis for "interacting effectively with the non-indigenous population and western environmental scientists to everyone's mutual benefit."

For Walpole Island residents, this leadership role is the product of three basic factors. First, they have accepted a mentor role in situations where other communities wish to protect their heritage by willingly sharing their example of success. Second, they have accepted the role of student in allowing community elders to share their experiences and wisdom on resource management and conservation practice issues. Third, they have gone beyond being a victim, because to do otherwise would threaten the sustainability of this community.

Chief Joseph Gilbert commented that "the community as a whole is very grateful to the Friends of the United Nations program for having nominated and then selected Walpole Island for this award." He also considered this recognition as an accurate and deserving reflection of the combined efforts of the community and especially those of Nin.da.waab.jig (meaning those who seek to find), a research facility which deals in environmental protection and heritage conservation.

The director of Nin.da.waab.jig, Dean Jacobs, stressed the big picture in



discussing this award, stating that "the Walpole Island contribution feeds into an international network of indigenous environmental knowledge that will assist Native and non-Native communities alike." This sentiment was shared by Chief Gilbert who hoped this acknowledgment would encourage other communities.

Mr. Jacobs also "extended congratulations to the other 49 communities" and added "what an honour it is to be associated with them."

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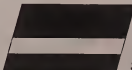
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## Inuit win international award

by Art Babych

The Inuit Tapirisat of Canada are being congratulated by federal Heritage Minister Michel Dupuy for winning the Fred Packard International Merit Award.

He said the award is "a fitting tribute to Inuit throughout Canada in recognition of their contribution to the establishment of national parks and other conservation areas."

The award was announced October 17 by the IUCN Commission on National Parks and Protected Areas (CNPPA) and was presented to the Inuit Tapirisat on behalf of all Canadian Inuit "for their key role" in establishing the national parks and protected areas within their home-lands in Northern Canada.

In presenting the award, Commission chairman Adrian Phillips said that through their "national, regional and local organizations, Canadian Inuit have been instrumental in the establishment of a number of national parks, migratory bird sanctuaries, national wildlife areas and territorial parks."

He added the Inuit have made "an exemplary contribution to the global family of protected natural areas."

The award was accepted by Mary Sillet, ITC vice-president who said "Land is integral to the Inuit and this is demonstrated in the names we have given to our regions." She noted that Nunavik in Northern Quebec means the mainland, Nunakut in the Mackenzie Delta means our land and Nunavut in the eastern Arctic also means our land.

"I am pleased that our role in the establishment of new national parks and conservation areas have received this international recognition," she said. "Protected areas are an important part of the efforts of our communities to ensure the conservation and sustainable use of the north for the benefit of future generations."

The Fred Packard International Merit Award recognizes extraordinary contributions in the service of parks and protected areas.

Dupuy said the system of national parks and protected areas in Canada's Arctic has grown steadily over the last few years, due in large measure to Inuit initiatives and collaboration.

He listed several examples of Inuit co-operation including establishment of Ivvavik and Aulavik national parks in the western Arctic, establishment of Auyuttuq and Ellesmere Island national park reserves in the east Arctic, negotia-

tions to establish Tuktu Nogat national park in the central Arctic, and participation in new park feasibility studies at Bathurst Island, Wager Bay and at the Torngat Mountains in Labrador.



## Lodges

Continued from Page 12

delivery and will take a holistic, community-style approach to health.

The federal government is contributing a total of \$775,000 to the campaign through Health Canada's Tobacco Demand Reduction Strategy (TDRS) and Canada's Drug Strategy (CDS).

The TDRS, announced in February 1994, is a three-year initiative that combines targeted activities related to legislation and enforcement, research and public education. Financed by a surtax on tobacco manufacturing profits, the strategy provides funding for activities designed to reduce smoking.

CDS is a federal initiative that began in 1987. Its objective is to reduce the social, economic, physical and psychological harm to individuals, families and communities caused by the use and abuse of alcohol and other drugs. The strategy includes elements of enforcement and control as well as prevention, treatment and rehabilitation.

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"Music and poetry," says singer/songwriter, Michael Caduto, "express thoughts and feelings close to my heart."

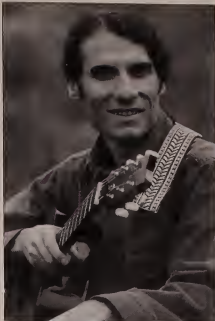
Caduto's voice is soft and quiet and easy to listen to. His music is low key and his message is clear.

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Caduto gained international acclaim for his outstanding books *Keepers of the Earth*, *Keepers of the Animals*, *Keepers of the Night* and *Keepers of Life*. These interesting and thought provoking books are used in schools as supplements for teaching children about respect for, and awareness of, the environment and Indigenous peoples.

He has most recently released a musical companion to his "Keepers" books entitled *All One Earth: Songs for Generations*.

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Michael Caduto—master storyteller, musician, author and ecologist — Photo by John Sheldon

can be placed by calling Michael Caduto in Norwich, Vermont. The phone number is (802) 649-1815. You can also write to Caduto in care of P.O. Box 1052, Norwich, Vermont, 05055, U.S.A.

His books are available at fine book stores throughout Canada and the United States and can be ordered directly by calling Fifth House Publishers at (306) 242-4936, fax (306) 242-7667.

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(Michael Caduto)

A long time ago out on the plains  
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as far as the eye could see...as far as the eye could see

They fly through the air and walk on the land  
they swim in the ocean blue  
they're wild and free like we all used to be  
they're all our relations, all our relations

When a peregrine goes streaking by  
the songbirds stop their singing  
'cause there's nothing faster in the sky  
than a peregrine on the wing... a peregrine on the wing



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## Toxic contaminants poisoning the Arctic

Canada's Inuit are worried about toxic contaminants in the Arctic and say stronger environmental protection legislation is needed.

"We did not create the industrial pollution that is entering our lands," said Rosemarie Kuptana, president of the Inuit Tapirisat of Canada. "But we will bear the consequences just as severely and immediately."

Kuptana was speaking in Ottawa on the federal government's review of the Canadian Environmental Protection Act (CEPA).

The leader of about 40,000 Inuit across the Canadian Arctic said toxic contaminants are coming into the Arctic from many other parts of

Canada and the world.

"These contaminants flow down rivers from your cities, farms and factories to the Arctic Ocean," said Kuptana. "They are carried by ocean currents and in the air and then are taken up, accumulated and magnified in every link of the food chain we depend on."

She said the Inuit take the threat seriously because their livelihood depends on the health of the land and the waters.

"I am distressed to know that contaminants are being found at levels higher than the national averages in our own bodies," said Kuptana. "Our elders and hunters also tell us they can see



disturbing changes even if they cannot explain them."

Kuptana said the elders and hunters see signs of ill health and abnormality in the bodies and the behaviour of animals. "They see that people are unhealthy in ways that they were not in years past."

She cautioned that even if the pollution were to cease immediately, the Inuit would still be forced to deal with the "lingering" health effects and uncertainty for years to come.

The Inuit leader said CEPA should have the power to take action on toxic substances and waste even without absolute scientific proof of their harm to the ecosystem or human health. "It should be up to those who produce chemicals to prove that they are not harmful to the environment before they can be used."

The act should also use a preventative approach for the use and release of pollutants, she said. And substances already deemed toxic under CEPA should be targeted for elimination without further delay.

Kuptana also said polluters should be required to pay for site cleanup, waste removal and pollution prevention "as a normal cost of doing business in the Arctic."



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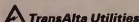
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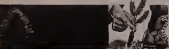
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# Resource Development

## First Nations ATS Program to offer new CEAA Module

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- meet environmental impact reporting requirements.

After almost two years of development and testing, Horse Lake Band was satisfied that ATS solved its information management needs, and released it as a solution for other bands and tribal councils.

Lac La Ronge Band, Yorkton Tribal Council, and Touchwood File Hills Qu'Appelle Tribal Council of Saskatchewan have implemented ATS to address their asset inventory tracking, preventative maintenance scheduling and environmental compliance needs, and several further installations are planned in the upcoming months.

The environmental module of ATS was originally



designed for the Environmental Assessment and Review Process (EARP), which has since been replaced by the Canadian Environmental Assessment Act (CEAA). Later this year, CEAA Compliance software will be released for use with ATS to help First Nations groups deal with this new reporting requirement.

As part of its ongoing partnership with Horse Lake Band, Kanotech, one of the developers of ATS is providing sales and technical support. Kanotech is a software engineering consulting group that specializes in applications development and client training and technical support.

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**HORSE LAKE BAND**

# New First Nations environmental agency created

A resolution to support and promote the creation of a new First Nations environmental agency was among those adopted at the Alberta Chiefs Summit held in Edmonton, November 8-10, 1995.

In an event which featured signed agreements between Alberta First Nations and the federal and provincial governments, the Chiefs also agreed to work with the newly established Alberta Treaty Nations Society for Environmental Protection toward developing environmental capacity on- and off-reserve.

"Care of Mother Earth is central to our cultural and spiritual traditions," said Duane Good Striker, interim president and spokesman of the Society. "The new Environmental Secretariat can help First Nations to protect their traditional territories and to live consistently with our experience of the Creator."

The Society will receive direction from the Alberta Chiefs appointed to its Board of Directors, establishing clear lines of First Nations authority with respect to First Nations environmental issues.

"Our intention," said Good Striker, "is to assist

individual First Nations to build capacity within their own organizations. It is very important that we recognize the authority of Chief and Council, and work with them only at their invitation.

"At the same time," Good Striker continued, "the Environmental Secretariat can do a lot of work on behalf of First Nations to insure that they are not being neglected by government and industry when it comes to the environmental impact of federal and provincial legislation, and development."

The Environmental Secretariat has recently completed a First Nations Environmental Assessment Manual which will assist First Nations to interpret and comply with the Canadian Environmental Assessment Act. Though implications of the Act are still unclear, the possibility exists that the liability of Chief and Council for decisions made on-reserve might be increased. "Educating First Nations about environmental assessment will help to protect Chiefs and Councils, and their people, by helping them to make

good environmental decisions."

The Environmental Secretariat is currently working toward an eight month internship program which would combine the expertise of Elders, Indian and Northern Affairs Canada, Environment Canada, Alberta Environmental Protection, Health Canada and Alberta Health in a comprehensive introduction to environmental issues. Interns would be selected from each of the three Treaty areas. Interested people are asked to contact the society.

The Environmental Secretariat is also planning a consultation strategy for Alberta First Nations on proposed endangered species legislation to be introduced by Environment Canada. Good Striker, speaking to Environment Canada's request said "They have recognized First Nations are rarely consulted adequately on new legislation, and they have asked us to help them so that First Nations may contribute."

"We are working on a number of other projects. We are planning to develop First Nations environmental standards and regulations, and to have federal and provincial reasons harmonized with them."

"We are also working to develop protocols to collect and document Traditional Environmental Knowledge—what we call TFK—from the Elders, and to protect it within our own culture. The wisdom of our Elders must be preserved for future generations."

Persons interested in joining the Alberta Treaty Nations Society for Environmental Protection, or who have questions about its activity, may contact the Society directly at P.O. Box 47051, 62 Edmonton Centre Post Office, Edmonton, Alberta T5J 4N1.



Care of Mother Earth is integral to the cultural and spiritual traditions of First Nations.

## The Alberta Treaty Nations Society for Environmental Protection

has established the  
**Alberta Treaty Nations Environmental Secretariat**  
 to work with First Nations Chiefs and Councils:

- to facilitate training and resourcing of environmental capacity on-reserve;
- to establish monitoring practices and to assist with the co-ordination of necessary intervenor activity for any initiative that may have an impact on First Nations lands, resources and environmental integrity;
- to establish monitoring practices concerning all relevant government legislation and to assist with communications processes in order that First Nations may protect their interests;
- to assist in the development and promotion of First Nations environmental standards and to assure existing legislation is harmonized with those standards
- to advocate and facilitate the efforts of First Nations and their mandated organizations to establish and protect information data-bases on all matters relevant to environmental protection and resource co-management.

The Society invites all people concerned with environmental protection, resource co-management and sustainable development from a First Nations perspective, on- and off-reserve, to join like-minded men and women across Alberta.

Individual memberships	\$ 20
First Nations and non-governmental	100/200
Corporate	500

Please make cheque or money order payable to the  
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and mail to:

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(The Alberta Treaty Nations Society for Environmental Protection shall not prejudice agreements, financial arrangements, protocols, Memoranda of Understanding, or discussions, whether existing or proposed, between First Nations, Alberta and Canada, and other legal entities, either collectively or individually.)

## ALBERTA TREATY NATIONS ENVIRONMENTAL SECRETARIAT

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## Hope Continued from Page 14

weekly stipend and a good resume. "They will develop or improve upon important life skills such as reading, writing, analyzing, leadership, teamwork and self-esteem," he said.

Under the initiative, youth on reserves will be working on one of 16 special projects that will last up to nine months. The participants will receive a weekly stipend and be eligible for a \$1,000 completion grant to be used to get a job, go back to school, start a business or pay off a student loan.

"Whether they are working in a community centre, a government office, a women's shelter or an addictions program, First Nations young men and women are learning that they are not part of the problem, but part of the solution," said Ethel Blondin-Andrew, Secretary of State for Training and Youth.

"They understand they have the power within themselves to build a brighter future," she said.

The Assembly of First Nations is to oversee and deliver projects in each of their eight regions in Canada. "We are determined to turn the odds around for First Nations youth so they can build a better tomorrow and stronger communities," said Indian Affairs Minister Ron Irwin.

Many opportunities for employment, education and growth are absent in First Nations communities, the Human Resources department noted. About half of all Aboriginal youth drop out of school before Grade 12 and literacy rates among First Nations are as high as 75 percent in some areas. Aboriginal youth also have a suicide rate that is up to 10 times the national average.

Funding for the initiative was provided for in the February budget.

# Cochrane Engineering: a flare of the future

by John Copley

The term engineer is a designation that's often misunderstood by a great many people who've somehow come to believe that engineering is a trade or a skill that very few with an IQ less than 200 can achieve. In fact, engineering is one of the most sought after career goals of the 1990s. And Aboriginal Canadians, more than ever before, are among those taking the closest look at this exciting and challenging field.

A recent youth symposium, sponsored by the Grand Council of Treaty 8 First Nations, was held at the Chateau Louis Hotel and Conference Centre on Kingsway Avenue in Edmonton. Aboriginal youth who attended the three-day event were treated to a variety of interesting topics that were all geared to create and enhance knowledge about the many viable career opportunities that await them after their formal education.

"The opportunities are enormous," promised Ron Tenove, the senior manager of Cochrane Engineering's Alberta Projects division. "The various fields of opportunity that fall under the auspices of the term 'engineering' will play a big part in the future of this and other nations around the world. There is no better time than the present for youth to seriously think about a career that has staying power."

Tenove says that almost everything in society has at one time or another, had the involvement of an engineer. "When you stop and think about it, engineering plays a major role in daily life. From the engines that power our automobiles, to the electric shaver we scrape ourselves with every morning, engineering is involved. Likewise is the sink we pour our water down and the drainage pipe that carries it to the treatment plant and back again."

Cochrane Engineering is a western Canadian company that has created a name so respected that it is now recognized in many countries around the globe, including Venezuela, Mexico, China and Bangladesh. The company opened its Alberta offices in 1995 after acquiring the well-known I.D. Group (Alberta) Inc. engineering firm. Tenove says that Cochrane Engineering has encompassed "the I.D. tradition of blending creative solutions with consistent service" and has created a special division that is "opening many new doors through partnerships and joint ventures with First Nations people."

One of the prime movers in the new partnership is Regina-based Bosgoed



Projects Ltd., an Indian owned engineering firm that is said to be the only one of its kind in the country. President Gary Bosgoed, the founder of the Canadian Aboriginal Science and Engineering Association (1992), says his company is making an all out effort to get "the young people interested in career opportunities that are guaranteed to be a part of the future."

Tenove says that Bosgoed Projects has been "an invaluable partner" who "continually strives to ensure that meaningful participation is forthcoming from the many indigenous groups we have joined in partnership ventures."

Cochrane Engineering Ltd., operating from its offices in Regina, Saskatoon, Winnipeg, Calgary and Edmonton, has already participated in a growing number of projects with First Nations groups. Included on the list is the Gregoire Lake Village Layout Plan, the Bigstone Capital Develop-

Continued on Page 26



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# Business

## Equity award first ever for an Aboriginal company

by John Copley

An Aboriginal owned company based in Hay River has just added to its 1994 Northwest Territories Business of the Year Award by accepting a 1995 Merit Award for achievements in employment equity.

Accepting the award for the Inuit and Inuvialuit owned Northern Transportation Company Limited (NTCL) was Vice Chairman Eddie Dillon, who said his company was "especially proud and very humble" for having been chosen for the prestigious award. NTCL is the first Aboriginal business ever to win the esteemed annual award which is offered by the Conference Board of Canada.

NTCL is a 61 year old business that was purchased by Norterra Inc. in 1985. The Aboriginal-owned enterprise, Norterra, is a joint venture that is shared equally by the Inuvialuit Development Corporation, which represents the Inuvialuit people of the western Arctic and the Nunasi Corporation of the Eastern Arctic, whose share is owned by the Nunavut people of that region.

NTCL Vice Chairman, Eddie Dillon, in addition to having been Hay River's mayor for the past six years, also acts as the chairman of Norterra's Career Development Committee. He says the award was "particularly humbling" because of "the larger size and high quality of the organizations that have won it in the past." But, he added, "we are justifiably proud of the fact that our small company has been able to play a role in the economic well-being of Canada."

More than 40 percent of NTCL's 300-plus employees are of Aboriginal ancestry, up considerably from the three percent that were working when Norterra purchased the company from the NTCL government ten years ago.

Where the railhead comes to an end, NTCL takes over. They provide the main marine transportation link between more than 50 Canadian and Alaskan communities and defense sites. They service both the exploration industry and businesses that are spread along the Arctic coast from Hudson Bay to the Bering Strait. Operating 17 tugboats and 137 barges, NTCL operates on a route that covers more than 6,000 kilometres of



Eddie Dillon, Vice-Chairman of Northern Transportation Company Limited of Hay River, NWT, accepts the 1995 Merit Award for achievements in employment equity from James Lahey, Assistant Deputy Minister Labour Branch, Human Resources Development Canada, at a special ceremony in Toronto

waterways. Since 1985 the company has injected more than \$100 million into the Canadian economy in the form of taxes, purchases and payroll. Dillon says this provides "a good example of how Aboriginal peoples can put federal land claims settlements to very impressive use." And, he added, this example has "already resulted in Aboriginal employment gains and meaningful improvements to the well-being of a great many of our northern communities."

NTCL, which is just one of more than 20 companies owned by the Inuit and Inuvialuit people as beneficial shareholders, received the employment equity award in recognition of its demonstrated interest in and commitment to equity issues as well as for their innovative approach to employment and human resource development among northern Aboriginal people.

"Human resources," explained Dillon, "is an on-going project that requires and receives our full attention. Self-improvement for our people is just one of the many goals we strive to attain. If one has the fortitude to see things through, the sky is the limit. We encourage self-achievement and many people who started with us on the bottom end of the ladder are now

*Continued on Page 34*



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# Wizard predicts 900 line to be industry of the future

by Ennis Morris

Ontario-based Wizard Marketing Inc. is offering Albertans an opportunity to "claim your share of the billion dollar pie" and to invest in what they believe will be "the industry of the future". And they say this new "boom" industry already has Canadians jumping for joy as they watch their bank accounts reach new heights.

Wizard Marketing Inc. has an exclusive distributorship with the Montreal-based Voice Communications Group, recognized in the marketplace as the "American leader in the pay-per-call industry." Company spokespersons say the distributorship was formed "in order to provide the finest customer service" as well as ensuring a "consistent level of return on investment" for their current and future customers.

Voice Communications and Wizard Marketing Inc. operate "with one primary focus, to implement the most profitable programs possible for our clients," say company officials. "Our revenue as a service bureau," they add, "is completely derived from per minute fees, therefore our success depends on yours. We believe that our experience and customer support offers our clients the best possible chance of success in the pay-per-call business."

The pay-per-call business opportunities offered by Wizard Marketing Inc. are not unknown to Canadians, who in fact watch a variety of the new infomercial-type programs that have literally taken over late night TV. These programs concentrate all their efforts on having customers call psychic lines, lonely hearts lines, dating services and a variety of other "self-help" numbers.

Wizard Marketing Inc. say they have developed a package that guarantees customers state of the art equipment, proven money making programs and advertising techniques, full step-by-step instruction and an eight hour a day customer service line to help with any problems or questions that arise.

"Many individuals," says Wizard Marketing, "are investing in the 900 line to increase their return on investment. But why try to get started on your own? We know the industry and we've got a variety of turn-key programs ready to go. We are a Canadian company with designed packages that can help turn low investment into big profit. Our experience and know-how can enable our customers to get started immediately. There's no huge set-up costs and no monthly fees to eat up your profits. And there's no chargebacks, so our customers get paid in full for all minutes accumulated on their lines."

And Wizard says by implementing their system, one never even has to pick up the phone in order to see investments grow. "All you have to do is advertise," says the company. "And we will show you how to do it successfully."

Leading turnkey programs currently being offered by the group include 900 Dateline, 900 Live One-on-One, 900 Live Psychic Line, 900 Sports Line, 900 Live Party Line and the newest addition to a growing list of programs called 4 in 1-809 International Line, a service that offers callers access to four different areas of interest.

Wizard Marketing Inc. offers prospective customers a variety of complete 900 line services at prices that range from \$699 to \$999. A single



menu line will net 70 cents a minute for those who invest in the program while the 809 4-in-1 multi line will net subscribers 20 cents a minute.

The company says the average US 900 line caller spends seven minutes on the phone and "if you only average 12 calls per day, you can earn about \$1,700 a month or nearly \$22,000 a year." If your particular campaign gets off to a good start, however, and calls come in at a rate of 96 a day, the potential earnings jump to more than \$14,000 a month or \$169,344 a year.

"Combine forces with us," say company spokespersons, "and we multiply our chances of success. The 900 line business is about to boom in Canada and this is an opportunity for you to get in on the ground floor. Opportunities and possibilities are overwhelming for those who want to add some revenues to their current income."

For more information contact Wizard Marketing by calling 1-800-867-5613. The company's head office is located at Suite B10-177, 800 Steeles Avenue West, Thornhill, Ontario, L4J 7L2.



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## Aboriginal Tourism now on web site

Canadian National Aboriginal Tourism Association has taken the leap from the moccasin telegraph to the electronic internet. Beginning this month Canada's emerging Ab-

original tourism industry will be listed on the worldwide web at <http://www.vli.ca/clients/abocnata/cnata3.htm>.

Immediate updated information on the first Canadian national Aboriginal tourism convention, business forum and trade exhibit show to be held this month in Calgary is available.

The Aboriginal Tourism Information Network will enable the Aboriginal tourism sector and the tourism industry access to pertinent, useful and up-to-date information. The Network is a beautiful and colourful WWW site. The accessibility will be available to the consumer for awareness purposes initially and in future possibly booking vacations directly.

CNATA president Barry Parker states that "Canadian Aboriginal tourism is flourishing across Canada—particularly on the prairies—in spite of the creation of new tourism commissions and alliances within the mainstream tourism industry. Aboriginal communities and companies are determined to control their tourism industry—an industry that has a growth potential of contributing over \$1.6 billion to Canada's

travel trade deficit and that will employ over 18,000 Natives by the year 2000 in over 6,400 Aboriginal-owned companies."

Parker cites the discovery by the industry that Native festivals, pow wows and Indian rodeo can become tourist destinations coupled with the growth in Canadian Native cuisine and fashion as key factors of Aboriginal tourism coming of age in Canada. "Aboriginal tourism in Canada is a hot ticket item around the world," he adds.



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## Cochrane, Continued from Page 23

ment Plan and road corridor study, the Whitefish Lake First Nation bridge, the sewage lagoon at Driftpile and a Band Relocation Study for the Kwan Lin Dun Band near Whitehorse, NWT.

Cochrane Engineering participates and offers its services in all three of the mainstay areas of engineering and technology. Building (structural, mechanical, electrical), land development engineering and water resource and environmental planning are among the main areas of concentration.

"We involve ourselves in all aspects of engineering and are able to commit to projects that range from feasibility studies through preliminary engineering, detailed design, project liaison, and resident and maintenance engineering," explained Tenove. "Some of the sub-areas that fall under these headings include cost estimates, conceptual planning, detailed estimates and pro formas, master drainage plans, water network analysis, client service and advice, mu-

nicipal negotiations, site meetings, helping with financing and perhaps most importantly, getting the maximum involvement from the Aboriginal groups that we enter into projects with." Tenove says this means not only making sure that local labour is utilized to its maximum, but also includes "educating the communities about the potential job market for students interested in pursuing a career" in the fields of engineering and technology.

"We are always looking for potential employees and leaders in the engineering field," explains Tenove, "and many of these future leaders are with us today. They are the youth who will soon be deciding which road they will take through life."

Tenove says the opportunities are "tremendous." He also says if you'd like to know more about Cochrane Engineering, whether it's to inquire about their career opportunities or to seek out a partner for your next progressive venture, call him at his Edmonton office, located at #807-Centre 104, 5241 Calgary Trail N.W. The phone number is 434-8468.



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# Finance

## Training in the investment industry

by Bob Wilfur

Over the past few months, our office has received a number of calls particularly from First Nations students who are interested in the investment industry and the possible employment opportunities it offers. So there is obviously a need to get this information out to as many people as possible.

All courses necessary to work in the investment industry are offered by the Canadian Securities Institute (CSI). The courses must be completed through the CSI in order for anyone to become licensed to deal in securities in the province they reside. These standards are governed by the self regulatory organization such as the Investment Dealers Association, the provincial securities commission, or one of the stock exchanges. Most of these courses can be completed by correspondence, with a number of assignments being sent to the CSI offices for grading. There is a wide variety of courses available, and the starting point for most students is the Canadian Securities Course (CSC), which is a one year program consisting of two assignments and a final 3 hour exam. The course is very challenging and requires a great deal of dedication in order to complete it successfully. Some of the topics covered by the course include capital markets, incorporation, analyzing financial statements, economics, various investment products, financial planning, and international trade. A package containing a textbook, workbook and assignments is delivered to the students.

After completing the CSC, there is one other course that is mandatory. *The Conduct and Practices Handbook (CPH)* outlines a number of rules of conduct and industry regulations that every investment professional must know and follow. After this short course is completed, and the student is employed by an investment firm, he/she can then apply through their firm to be licensed to sell securities in their province.

Please note that these courses are very highly regarded in the industry, and some firms that are in a position to hire new employees prefer the applicant has the CSC completed before employment begins. The cost of the course is \$250.00 for industry students, or \$450.00 for non-industry students (that is, whether or not you are employed by a securities firm). The CSI reports that about 80% of the people who take the courses are not training to become investment advisers. They are people who work for banks, trust companies, or are private students wishing to increase their level of education, and who wish to apply the investment skills in their business or personal life.

Many people may be interested in starting the CSI's introductory course to the investment industry, called *Intelligent Investing - Level One*. This course is ideally suited for someone who wants to increase their own knowledge, but may not require the certification the CSC offers. The course could be of use to high school students, or individuals who are either

interested in a good basic knowledge of investment, or the course could be used as an introduction to the CSC. The cost of this course is \$165.00.

The CSI also offers a large number of more advanced courses such as the Canadian Investment Management Program, and a student could continue until they reach the Fellow of the Canadian Securities Institute (FCSI) designation. All the courses take dedication, however, as with everything in life, the hard work and hours of study will result in success.

The CSI also offers a large number of more advanced courses such as the Canadian Investment Baseline Program, and a student could continue until they reach the Fellow of the Canadian Securities Institute (FCSI) designation. All the courses take dedication, however, as with everything in life, the hard work and hours of study will result in success.

The Canadian Securities Institute is a national not-for-profit organization which is sponsored by the Investment Dealers Association of Canada, and the Canadian stock exchanges. For further information, contact the CSI in Calgary at (403) 262-1791, Vancouver at (604) 683-1338, Toronto at (416) 364-9130, or Montreal at (514) 878-3591.

Questions or comments? Call Bob Wilfur (Portfolio Strategist), or Barrie Shibley (Manager, A.I.G.) at (403) 221-4163.



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# CIBC Aboriginal Training Program working fine

by John Copley

Last August the Canadian Imperial Bank of Commerce (CIBC) set a new precedent in its banking philosophy when it opened its first-ever branch on an Indian Reserve, the Ermineskin First Nation in Hobbema, Alberta.

At the time, CIBC District Manager Al Raczyński said he was hoping for a "long relationship" and that he was "excited about the move" and intrigued to learn about the many diverse aspects of Native culture.

That hope and that intrigue has taken hold throughout the CIBC business community and indeed that first step now seems to have been just the beginning of a long road to prosperity and understanding between the banking community and the Native people it now represents. On Saturday, October 21, 1995 the second phase of that continuing relationship became a reality when the first graduating students of the Wi-Ci-Hi-To-Tan Aboriginal Training Program received their certificates from the joint-sponsored program that was initiated nine months ago by the CIBC and the Department of Family and Social Services.

Ten students graduated from the pilot program that not only taught Native students about the banking industry, but also incorporated into the program a component that taught members

of the banking industry about Aboriginal culture and traditional values.

Program creator and Senior Human Resource consultant for CIBC, Ian Cumming, said it was important to teach employees about Aboriginal culture so that they would have a better understanding about the Native people with whom they would be dealing.

"The barriers are still there," he said "but it's no longer a brick wall. Now we can see through it and have a better understanding of what is on the other side."

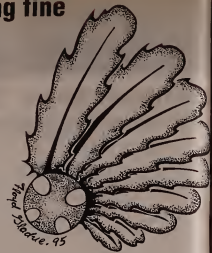
Project co-ordinator, Sasha Thickson, said that hiring Aboriginal people just to meet equity requirements is not sufficient and doesn't allow for proper understanding of Native culture.

"I think it is important," she said, "that industry and corporate structures come and meet Aboriginal people and say, 'what can we do for you?'"

The new program, once completed, gives the students the ability and the qualifications to work in a variety of banking positions including loans officers and account managers. The province shares the costs of the nine month long program with the CIBC and in the end everyone benefits. The student gets away from social assistance programs and the banking community gains a new employee.

One of the ten graduates, Nadine Eagle Child, said that the help she received from CIBC's new Aboriginal Training Program was "really exciting and worthwhile. I'm impressed." She said that she received a "lot of support" from the bank and that they helped her with life skills and prepared her for what lay ahead.

The first three months of the program includes areas like dressing properly for work, effective communication, performance evaluation and assertiveness training. The next two months are



spent teaching students about loan approval, telemarketing and computer literacy. The first two months are geared to practical training where students get on-site experience.

The training for bank employees includes an introduction to many Aboriginal traditions including the use and significance of sweatgrass, the importance and meaning of sweat lodge ceremonies, healing circles and participating in the annual pilgrimage to Lac Ste. Anne.

The program, Wi-Ci-Hi-To-Tan, is a name picked by Aboriginal Elders and means "helping each other".

The CIBC employs about 45,000 people in its 1500 branches, offices and agencies in Canada and 14 other nations around the world, and is one of the largest financial institutions in North America. As of November 30, 1994 total CIBC assets were estimated at nearly \$150 billion.



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The National Native Access Program to Nursing (NNAPN), situated at the University of Saskatchewan in Saskatoon, has addressed this need for the past 20 years. This 9 week program, which occurs every year during May and June, assists in preparing Aboriginal students for university level nursing studies by exposing them to courses in nursing, and natural and social sciences. As well, the students are taught study skills, time management, computerized library research, university orientation, and are offered tutorial assistance in areas such as English, essay writing and chemistry. Students are given the opportunity to complete their cardiopulmonary resuscitation certificate, and to learn and participate in traditional Aboriginal health teachings.

This year, NNAPN took in 23 students from Nova Scotia, Prince Edward Island, Ontario, Alberta and Saskatchewan. Sheryl Black Water, a member of the Blood Tribe of southern Alberta, participated in the program. As with many of the students who have attended NNAPN, Sheryl has wanted to become a nurse since she was very young. Her experiences of helping people, taking care of elderly relatives and children have played a role in initiating her interest in nursing.

Sheryl was raised by her grandparents to whom she gives credit for her ambition, and self-respect. Family and friends have also supported Sheryl, whether it was playing high school sports, barrel-racing or in pursuing a post-secondary education. Life and studies have not been easy for Sheryl but she considers herself to be a stronger person because of her experiences, and feels she is able to complete any goal that she sets before herself. Sheryl has completed her upgrading and is presently studying in first year nursing in Alberta.

As with all of the students who came through the National Native Access Program to Nursing, we wish you success, Sheryl, and congratulate you on all the achievements you have made thus far.

The NNAPN office is in operation year-round, and offers academic assistance and guidance for Aboriginal persons interested in nursing. Their toll-free number is 1-800-463-3345.



The June 1995 graduating class of the National Native Access Program to Nursing. Sheryl Black Water is shown in the second row, second from the right



### Have You Ever Thought of Becoming a Nurse?

The National Native Access Program to Nursing, (NNAPN), is an annual nine-week spring program that assists students of Aboriginal ancestry to gain entrance to university or college nursing programs across Canada. The next program will take place April 29 to June 28, 1996.

For information, please contact  
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University of Saskatchewan,  
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This pilot program will take place at the Aboriginal Centre of Winnipeg at 181 Higgins Ave. beginning January 15th 1996.

Preference will be given to those individuals with Grade 12 education or equivalent, with a demonstrated interest in self-employment.

On completion of an application, you will be invited to one of four program orientation sessions, to be held in mid-November.

For further program information and application contact the Aboriginal Training and Employment Services at (204) 989-7110.

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# Treaty 8 hosts first annual youth symposium

by John Copley

The Grand Council of Treaty 8 First Nations hosted their First Annual Education and Training Youth Symposium last month at the Chateau Louis Hotel in Edmonton.

Over 200 participants, including guest speakers, plenary booth attendees and students from across Alberta and the Northwest Territories, played a part in the event that was co-sponsored by a variety of familiar names including West Edmonton Mall, Pocklington Sports and the Edmonton Space and Science Centre.

A large variety of interesting speakers lent their expertise in 45-minute sessions that were designed to increase the awareness of students who were considering career opportunities.

Every room in the three story Conference Centre of the Chateau Louis was occupied during

Treaty 8's first symposium for youth. Dozens of speakers and business representatives from the community at large participated to make the conference an overwhelming success.

Opening day saw an early morning breakfast and pipe ceremony take place before the conference got underway with Edmonton Eskimos punt returner, Giamo Williams (the Giz) in the Roseberry Room, the University of Alberta in the Alexandra Room, and a talk by Elders in the Rosslyn Room. NESA counsellors were on hand in the Riviera Room and Alberta Transportation occupied the LaLonde Room. A host of Edmonton and area businesses and organizations participated in the three-day event.

A variety of Native leaders were among the 200 or more speakers who shared their week with students from across the region and beyond.

Slave Lake MLA, Pearl Calahasen said she thought highly of those who gave their time and energies to the students. "Frankly, I think this type of symposium is ideally suited for today's graduating student. This is the type of input needed to help ensure that students have a range of viable career opportunities to choose from. It's wonderful to see so many businesses and organizations lend their support to such a worthwhile venture. The organizers can be proud of their achievements. This type of function is definitely a plus for youngsters who are getting ready to enter the ever-competitive job market."

Included on the long list of speakers and participating organizations was NHL Hockey rep, Stan Johnathon, Indian and Northern Affairs representative Ms Judy Bethel, Ron Tenove of Cochrane Engineering, Economic Development and Tourism Minister Anne McLellan, Tony Bosgoed of Winnipeg-based Bosgoed Project Consultants, Dene Tha' Chief James Ahnassay, Sucker Creek First Nation Chief James Badger, Kapehno First Nation Band manager, Jim Herbison and Patricia McDonald of Peace Hills Trust Corporation.

Other companies and organizations with representatives on hand included NOVA, AGT, the National Film Board, Esso Resources, the Bank



of Montreal, Alberta Treasury Branches, Grant MacEwan Community College, Advanced Education, Lesser Slave Lake Indian Regional Council, AMOCO, ALPAC, First Nations Counselling and a host of other meaningful organizations and government bodies.

A public speaking contest was held during the event and three Treaty 8 students took home the prizes donated by Health and Welfare Canada, Medical Services Branch. First place went to Dettah, NWT student, Eileen Liske. Connie Tsette of the Ndilo-Yellowknives Dene Band, also from the NWT, took home the second prize while Dettah Yellowknives student, Roseanna Charlo came away with third place. The students were all well prepared and gave excellent public speaking performances to the 250 or so spectators on hand during the well-attended banquet that saw the White Braid Society volunteers perform a variety of interesting and colourful dance routines.

"The symposium was a great success and the students who were able to attend definitely have a better outlook at the exciting prospects and opportunities that await them," said organizer, Saraphene Taylor. "We are already looking forward to next year's event."

Times and dates for Youth Symposium #2 will be announced in the new year.

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#### The Program:

- was designed for Aboriginal students of the Province of Ontario who, for whatever reason, do not have the necessary academic background to enter an engineering program directly;
- needs mature, dedicated, hard-working students, women are encouraged to apply,
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Applications will be accepted until April 15, 1996.

For full information and application forms, contact:

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The Sahtu Dene and Metis Comprehensive Land Claim Agreement was signed at Fort Norman (Tukt'a) by the Sahtu Tribal Council and the Government of Canada on September 06, 1993. The Sahtu Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Deline (formerly Fort Franklin) in the Northwest Territories.

## The Sahtu Enrolment Board

is established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Sahtu Claim if you are a Canadian citizen and a Sahtu Dene or Metis.

For further information on eligibility or for application forms contact:

Ray Dandridge, Executive Coordinator  
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# THE ARTS

## Designers highlight fashions in Mayfield show

by John Copley

The Mayfield Inn was the site for the recent fashion show, *Extreme, Let the Fashion Show*, a presentation jointly sponsored by CFRN, the Edmonton Sun, and 96 FM Radio. The one-night exhibit, hosted by Edmonton-based Focus International Model and Talent Agency, saw a variety of Alberta's foremost designers strut their stuff as 64 ambrosial models walked the aisle and displayed their diverse and creative collections of apparel. Included in the list of designers was Lida Lahola, Deidre Hackman, Jason Omelian, and Native designers Bruce Omeaso and Richard Heikkila-Sawan.

"It's always quite rewarding to have the opportunity to show our designs to the public," said Heikkila-Sawan, as he explained the importance of the Edmonton show. "Focus International did an excellent job of bringing together a nice variety of new designs and I think the public was

pleased by what they saw here today."

Several hundred spectators attended the evening event and watched as model after model strolled the aisle, catching the eye and the interest of the crowd.

"It's really great," said Shirley French, who was making her first visit to a fashion show. "I didn't realize that Alberta had so many fine designers. I'm looking forward to the next one."

"Amazing," were the words of Ken LaLonde and his wife Rebecca who travelled from Whitecourt to see the event. "We are also trying to break into the fashion scene and we hope to learn a few things from our visit here."

Local businesses got into the act and donated a variety of interesting door prizes including a \$500 wardrobe (Eaton's), dinner for-two (Demisse), six picture frames (Kodak), and on-site makeovers (Elizabeth Arden). Six display booths were added to the venue and spectators were treated to free samples of food, hair products and cosmetics.

Some of the most inspirational clothing at the show came from two of Alberta's finest Native designers. A 34-year-old Bruce Omeaso has only been showing fashions for about three years. Already established as a well known arts and crafts artist, Omeaso has expanded his visions and his abilities by becoming involved in the world of fashion designs. Describing himself as a traditionalist who likes to be close to his culture, Omeaso says even though he has no formal education or training in the fashion field, "I have a dream and I'm going to see it through." He says he has chosen to live in Hobbema because "my inspiration comes from my own backyard and that type of culture cannot be found living in the city."

Accompanied by two Native dancers, Omeaso's variety of traditional fashions provided the audience with a breathtaking view of Aboriginal style. "Oh, would I love to get married in that," said a voice from the gallery.

Richard Heikkila-Sawan is a 39-year-old Métis who says he lived much of his life not realizing



the full extent of his background. Raised in non-Native society, Heikkila-Sawan said he's always been creative and "in fact, everything I do is done to create, to design."

Supported wholeheartedly by his wife and four children, Heikkila-Sawan says he prefers "simplicity in my designs. I don't like a lot of busyness in my work." The Mayfield show saw him present a variety of his favourite subject matter, wedding and bridal wear. His fashions presented a variety of reds and whites and blacks, all with simple flowing lines that proved to be pleasing to the audience on hand.

Heikkila-Sawan is involved in a variety of mediums and says he's at home in all fields of design, whether it's photography, renovations or clothing. He's also an accomplished writer and is in the process of putting together a bio of his life. He hopes to publish his new book, *Unbegotten Son*, "sometime in the next year."

Other design highlights at the *Extreme, Let the Fashion Show* presentation included an Afro-Caribbean dance celebration, outrageous wedding outfits, adult bustiers and a chicken wire ensemble that was definitely not for chickens.

"Inspiration is everywhere," said designer Deidre Hackman, who perhaps summed the evening up the best when she said "to be successful it is necessary to put your heart and soul into everything you do."

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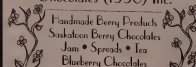
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# The Great Canoes

Reviving a Northwest Coast Tradition

[ISBN 1-55054-185-4

Published by Douglas & McIntyre,  
Vancouver/Toronto

and University of Washington Press, Seattle

Written and photographed by David Neel

Review by John Copley

David Neel is a member of the Fort Rupert Kwagwilt Nation and lives with his family in Campbell River, British Columbia. Neel is the continuing link in a long family line of traditional artists. He's an accomplished photographer, writer and visual artist, whose work has been exhibited and collected by a host of international galleries, museums and institutes, including the Smithsonian and the Canadian Museum of Civilization.

His first book, *Our Chiefs and Elders*, published in 1992 has recently been followed by his latest triumph, *The Great Canoes, Reviving a Northwest Tradition*.

Neel's written work proves his exceptional talents and his stunning array of colourful, well-placed photos add a special significance and magic to the 132 page manuscript.

*The Great Canoes* was written and perhaps even inspired from a variety of interviews conducted by Neel as he sought to understand and to put to words and film, the magnificent past of Canada's first transportation vehicle.

"This book is about a journey," explains Neel. "The journey of many nations, the journey of the great canoes of the First Peoples of the Pacific Northwest."

The canoe, he writes, was as important then as the automobile is today, but with one crucial difference. "The canoe was a spiritual vessel that was the object of great respect."

The pages of Neel's book are filled with interviews held with traditional Aboriginal canoeists and canoe makers and it's evident by the stories that canoe building and canoe travelling is once more gaining in popularity.

"The canoe today, as it has always been," he writes, "is much more than just a boat. It is a vessel of knowledge, symbolizing the cultural regeneration of many nations as they struggle to retain and rebuild following a period of systematic oppression and of rapid social and technological change."

He calls the resurging interest "a vital symbol for First Nations" and says that today's canoe has evolved from a simple mode of transportation to a vehicle of healing, deeply affecting all who come into contact with it.

He delves into all aspects of the canoe, including the costly price tag that comes with building one. An example, he says is a 25 footer that runs between \$20,000 and \$35,000 to complete. Neel explains the step by step process of canoe building and includes everything from gathering the initial log to finishing up the final coat of paint and finally to naming and launching the vessel.

His photography is captivating, the colours and expressions jump off the page as they lure the reader into a voyage of a lifetime.

Interviews are much more than interesting. They are informative, yes, but more than that, they show how and why the Aboriginal person has always respected the land, the water and the environment around them. For an example, listen to the words of 63 year old, Kwe-de-che-auth (Mary McQuillen) of Port Townsend, Washington.

Taught by her grandfather and raised by the men in her family (her mother died at an early age), Mary came to know and to understand the traditions that have always been a part of her people.

"We had to show respect to the water, to the salmon and everything that the Creator sent us," she explained.

"We would respect the cedar that gave its life for our canoe, the salmon that gave its life so that we could eat. We show our respect through prayer, fasting and prayer songs; this is our tradition." She speaks about an ancestry of whalers and tells how after the coming of the motor boat in the early 1950s, the canoe slowly disappeared until "none of the old canoes are left in our village anymore." But, she adds, "we still have people who can carve canoes."

49 year old Bobby Baker, a member of the Squamish Tribe, says each canoe "is a special being. It is a living entity that provides you with not just transportation, but the experience of

# THE GREAT CANOES

REVIVING A NORTHWEST COAST TRADITION



DAVID NEEL

moving over water and through time. The canoe is not just a boat, it is a part of the family."

Simon Dick is a Nakwaxda'xw who was born in Port Hardy, B.C. in 1951. He says he was raised in canoes in Kingcome Inlet and feels the most important thing is "to be in touch with spiritual essence" of the canoe. His canoe was carved from a log "well over 700 years old. It's hard to imagine that 700 years ago it was a seedling somewhere."

*The Great Canoes* is a fascinating and spell-binding story that not only provides insightful tales, but inspires one to learn even more about the majesty and value of man's earliest conveyance.

The book retails for \$27.95 Canadian and can be obtained by contacting the publishers in Vancouver at 1615 Venables Street, V5L 2H1.

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# Salute to the North

## North Peace Tribal Council signs transfer agreement

The Department of Indian Affairs and Northern Development and the North Peace Tribal Council and two of its member First Nations, the Beaver and Dene Tha', have recently concluded a multi-year financial transfer agreement (FTA). This marks the fifth such agreement in Alberta to date.

The financial arrangement is an improved funding arrangement between the Government of Canada and the North Peace Tribal Council, the Beaver and Dene Tha' First Nations. It gives the First Nations flexibility to respond to the priorities of their communities and provides long-term funding security.

The new funding arrangement will be more conducive to long-term planning and cost-efficient management. Prior funding agreements were restrictive in nature and required negotiation from year to year. The flexible nature of the new arrangement means resources can be used



in the most efficient manner based on community priorities.

"The funding arrangement will free our hands to respond better to the needs of our people in areas like education," said Beaver First Nation Chief Harvey Buldog.

Dene Tha' Chief James Ahnassay echoed similar sentiments. "We are in a better position now to respond to the requirements of our community. The flexibility of the arrangement gives us more control in the areas that affect our people directly," said Chief Ahnassay.

Under the arrangement the First Nations and the North Peace Tribal Council will manage approximately \$74.6 million over five years. Funding for this initiative was provided for in the February 1995 federal budget and is therefore built into the existing fiscal framework. The arrangement covers a range of programs and services, such as education, capital works and First Nation administration.

This is not a lump sum distribution, rather the funds are subject to the federal Financial Administration Act and will be disbursed annually in accordance with parliamentary allocations and cash flow schedules.

The agreement clearly sets out a system of checks and balances consistent with the principles of accountability. It requires the First Nations to be accountable to the government of Canada through financial audits and reports.

The Beaver First Nation, located approximately 800 km from Edmonton, has a membership of 599. The Dene Tha' First Nation, located about 850 km from Edmonton, has a membership of

2128. The North Peace Tribal Council, formerly known as the High Level Tribal Council, has a mandate from its five member First Nations to undertake delivery of services such as program advisory services and some program management functions. The other North Peace Tribal Council member First Nations are Little Red River, Lubicon Lake and Tallcree.

Bushe River is one of the reserves of the Dene Tha' First Nation.

## Equity award, Continued from page 24

reaching for the top rung. Career development gets priority attention and those who wish to achieve, can."

Low oil prices and a slumping market have kept many of the large oil companies from northern exploration and drilling and Dillon says this has inevitably created less opportunity for employment in the north. For that reason, he says, many of NTC's employees are staying longer and working harder to get better jobs within the organization.

"We have people who began as barge cleaners, which I might add is a very dirty and difficult job, and are now piloting ships down the McKenzie River system. If you've got staying power and are willing to work to get ahead there is no such thing as can't. We take career development seriously and offer a variety of training programs to ensure ongoing opportunities for our employees."

Northern communities and the people who live in them, says Dillon, have been able to greatly benefit from NTC. Ten years ago he says, "you could count beneficial shareholders on the Aboriginal community on two hands, now there are more than 80."

Dillon praises NTC's Human Resources Coordinator, John Carpenter, for much of the program's success, saying "we are fortunate to have the right person for the job. His innovative ideas have helped develop an atmosphere which is conducive to working together to achieve a common goal. And that's what we try to maintain, a good environment for hard working people who are all trying to move ahead as one."

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# Cancom digitizes Northern Native Radio

Digitization of four Northern Native radio stations is well under way and completion is expected before deep frost sets into the Territories according to reports from managers and technicians. This will allow isolated satellite reliant Native communities to continue to receive dedicated programming as mainstream satellite communications goes totally digital.

The conversion of these stations to digital technology is made possible by funding from Cancom in agreement with the Canadian Department of Heritage. The four stations are CFWE in Edmonton, reaching 46 communities, CFNR in Terrace, B.C., reaching 54 communities, CKBL in Yellowknife, Northwest Territories, reaching 32 communities and CHON in Whitehorse, Yukon, reaching 18 communities.

Brenda Chambers, the General Manager of Northern Native Broadcasting declared "We are excited this is coming through, otherwise we would not have been able to be on air and our communities would have been cut off. Also, since we are partially commercial broadcasters, it was important for us not to disappoint our advertising clients." Chambers sees other advantages to digital technology: "It is a challenge for Aboriginal broadcasters to move forward in new areas of development".

Rick Wittman, a technician from CFNR, Terrace, reached the conversion team, also feels digital technology will eventually open new fields of development for Native broadcasters. "What we are doing now is moving one step further to integrating our stations towards automation. That's a good thing because it opens doors for us to use other new technologies. If we didn't go digital we wouldn't be here any more. But we are, and now we can start thinking of transmitting more than just our studio signals in the future."

Alain Gourd, Cancom's President and CEO said: "I am proud Cancom is able to support our Northern Native clients in entering the new broadcasting era. It is one of the fundamental elements of our company's mission to bring satellite broadcasting signals to the Native peoples



of Northern Canada. Digitization of their signals is a major step toward giving them access to additional new services urban communities already enjoy. Cancom will keep on working closely with Native leaders to ensure this happens in a timely way".

Cancom will absorb 55 percent of the cost to a maximum of \$275,000. This funding should cover the cost of the purchase of new digital equipment by the stations, the backhaul from Whitehorse and Yellowknife to Windsor as well as the costs of transportation and installation. Cancom has furthermore advanced the total amount necessary to ensure a smooth and timely conversion. The present investment is above and beyond the ongoing free satellite transmission Cancom provides for these stations' signals.

Cancom is the foremost provider of digital satellite services in Canada, trading on the Toronto and Montreal Stock Exchanges. Created in 1981 to bring television choices and services to the remote and underserved communities of Canada, Cancom now serves 2,600 small cable undertakings reaching 3.6 million homes across

the country, in both English and French. It also provides free satellite transmission services to 5 Native radio stations and the Whitehorse uplink for Television Northern Canada (TVNC), the world's first Native satellite television network. Cancom's Business Division is Canada's leading provider of customized satellite networks with all necessary management and services.

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In the Canadian North, CINE and McGill have a partnership with Arctic College and Yukon College to provide training to Aboriginal people on topics related to nutrition and environment. CINE is also developing links with Indigenous Peoples internationally.

CINE will assist students from Aboriginal communities to participate in community programs with CINE and to pursue undergraduate and/or graduate study at McGill University. Scholarships are available for Aboriginal students.

CINE is located at the Macdonald Campus of McGill University in Ste. Anne-de-Bellevue, Quebec. CINE is affiliated with the School of Dietetics and Human Nutrition and the Faculty of Agricultural and Environmental Sciences. Physical facilities include approximately 6000 ft² of newly renovated space for offices, research labs with state-of-the-art equipment for nutrient and contaminant analysis, data management and space for students and public meetings.

For more information about CINE

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